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"H. P. BLAVATSKY: THE MYSTERY"

Point Loma Publications, Inc. is happy to announce the publication on July 31st of *H. P. Blavatsky: The Mystery* by Gottfried de Purucker in collaboration with Katherine Tingley. It is the occult story of the Founder of the Theosophical Movement of last century and it explains why it was that the Master chose her as the best possible vehicle to bring to the West the teachings of the Esoteric Philosophy. Part I is titled "Mystical and Psychological"; Part II, "Philosophical and Scientific," with chapters on: The Great Sages and Seers, The Hierarchical Constitution of Nature, Worlds Invisible and Visible: The Heaven-Worlds and the Hell-Worlds, Evolution, Man, Karma, Reincarnation and the General Doctrine of Reimbodiment; and an Addendum: Biographical Sketch. In all, 19 chapters, 256 pages, including an Editors' Foreword and a half-tone frontispiece of H.P.B. The price is \$4.95.

Here are some extracts. In the Preface we read:

"This inner Self of her was one of the Great Ones of the ages, an actual, real, self-consciously energetic Individuality or Power, which worked through her and used her both psychologically and physically as the fittest instrument for the saving of the souls of men that the Occidental world has seen in many ages."

From Chapter III, "Pausing on the Threshold of the Mystery":

"It is a very ancient teaching, one more or less corroborated even by modern psychological thought, that certain of these principles composing men's inner constitution may be separated off, as it were, from the others without causing the dissolution of the human entity."

And again (p. 85):

"Thus we see that the Theosophist is at once the most truly religious, scientific, and philosophic, as well as the freest-thinking type of mind, probably, that could be found anywhere. He stands for law and order without reserve, on the one hand; but is at all times searching to improve himself and all his faculties, and this, on the other hand, makes him as powerful and energetic a supporter of progress as it would be possible to find in any civilized land. He derides the religion of no man, but as one of the main objects of our Society is the study of ancient and modern religions, arts, sciences, and philosophies, he retains his right as an individual to subject to the most rigid criticism and searching investigation any form of belief that may interest him, and, of course, to publish the results of his study if such seems desirable and wise.

"Truth is what he is searching for, the goal upon which his eyes are fixed, and the ideal to which he has given his heart; and he considers nothing of greater value than an increase in human knowledge and wisdom, which is Light, and the resurrection in the human heart of those divine

impulses of self-forgetfulness which spring from that fountain of truth within us, one's own inner god."

And from Chapter XII, "Worlds Invisible and Visible":

"The world as yet recognizes but slightly the debt that it owes to H. P. Blavatsky, but the time is most assuredly coming when these her teachings shall be developed by the greatest minds among men, who then will recognize, and recognizing will show, what her real work was, and how great she was in herself, to have been chosen for the dissemination of what we may truly call a body of teachings based on Cosmic Realities."

TWELVE THEOSOPHICAL MANUALS

Point Loma Publications now has word from The Theosophical Publishing House, London, that they have begun setting up the Manual *Psychic Powers* by Helen Todd (printing in Adyar, binding and cover in London); and from TPH Wheaton that their program includes the publishing of the manual *Reincarnation: a Lost Chord in Modern Thought* by L. L. Wright. Point Loma Publications has ready now *After Death—What?* by L. L. Wright, and *Theosophy and Christianity* by H. T. Edge.

Thus the co-operative work of getting out the entire set of twelve manuals is off to a good start and readers will be kept informed as each comes off the press. When ready the complete set will sell at a reduced price, but orders for single copies may be placed now and adjustments made later for those wishing to purchase the set. (*After Death—What?* \$2.25; *Theosophy and Christianity*. \$2.00).

We hope all Theosophists the world over irrespective of Society or group allegiance will share in this co-operative program by putting enthusiasm and muscle into its successful conclusion. For those who want a condensed library of Theosophical teaching here is your opportunity. Perfect for study-groups or for individual study.—THE EDITORS

'HELL' AND PURGATORY

LEOLINE L. WRIGHT

Extracts from the Manual *After Death—What?*,
Ch. XI "Some Questions Answered"

It is often asked if, since Theosophy teaches that there is a heaven-world, does it not also teach something about a hell? And how about purgatory, which many people believe in: what has Theosophy to say about that? . . .

There is of course in Nature's vast realms a condition or state of being which is the opposite or nether pole to those stages of spiritual attainment and rest which extend all the way from Devachan to the different degrees of Nirvâna at the close of the greater periods of evolution. This other state

of being is called 'Avîchi' and is also of many degrees according to the material propensities of the entities who are drawn into it by their own evil actions. Those who are given over to hatred, revenge, lusts or vices of any kind, gravitate inevitably to some form of Avîchi, to which state the lower stages of the Kâma-loka belong. Here dwell the psychic remains of such men and women, for human life gives as incomplete a scope on the one hand for the deepest degrees of evil as for the attainment of the purest spiritual happiness on the other. If men accumulate within themselves desires and energies of either the basest or finest these must find their outlet and expression somewhere. The 'hells' or lower reaches of the Kâma-loka are the direct karmic consequences of the indulgence by men and women in degrading pursuits. But even so the results are merciful, for though in these 'hells' the entities must meet with the terrible consequences of unbridled self-indulgence in evil, this very experience gives them the needful opportunity to resist the downward pull to Avîchi.

Theological doctrines about purgatory are another example of the distortion by ignorant men of the Mystery-teachings of the Ancient Wisdom to serve the ends of exoteric religion. How they arose can easily be seen from the foregoing, though the Ancient Wisdom, today imbodyed in Theosophy, tells us that the actual state of Kâma-loka — excepting in the rare instances already cited of suicides and the very evil — while there is purgatory of a sort in the sense of the dissolving away of the material and selfish elements of the deceased — this purification is an unconscious process and involves little or no suffering whatever for normal human beings. All these bugbears of theology and superstition Theosophy explains, and in explaining casts aside.

A PERCEPTIVE VIEW

HENRY T. EDGE

[Extract from *Manual Theosophy and Christianity*, "Introductory"]

... It will be well to say a few words about the attitude towards Christians which we here adopt. That attitude will be sympathetic, and not merely from feeling but from knowledge. For the writer, having been brought up in the Church of England, in an atmosphere more genial than that of some of the narrower sects, and having in early life been a sincere Christian, is thereby qualified to speak with more sympathy and understanding than is sometimes the case with those who can view Christianity only from the outside. Moreover, there will not be the same likelihood of falling into the common forensic error of misrepresenting the case of one's opponent in a controversy, of comparing what is best in Theosophy with what is worst in Christianity, or of attacking men of straw or flogging dead horses.

There is no wish to disturb the peace of those who find in Christianity, as they know it, all they need, and especially those who find in their faith the inspiration to a noble life. But there is a large and increasing number to whom our message may be welcome. The churches confess that they are losing their hold, and there are more people than ever who find themselves unable to accept what they are taught, and who yet cannot throw over re-

ligion itself and lapse into infidelity. Such people are at a loss for an expedient; they may find some way of their own, or they may form movements; but in any case their efforts lack both definiteness and co-operation. These needs are supplied by Theosophy; Theosophy comes to the rescue and can justly claim to stand as a champion of Christianity by pointing to the true and original excellence of that religion and showing how to extract the essence from the extraneous matter that encumbers it.

We shall show, then, what are the essential truths of religion, which change not with the times, cause no conflict between creeds and sects, and are enshrined in the heart of man; and we shall trace these in Christianity, its doctrines, its forms, and its scriptures. Thereby we shall prove that Christianity is kin to the other great religions and to the greatest philosophical systems, and that there is enough external evidence to prove that it is one of the effluents of the great river of the Wisdom-Religion: . . .

H. P. BLAVATSKY AND THE 1975 MESSENGER

W. EMMETT SMALL

When ardent voices are raised declaring that H. P. Blavatsky has reincarnated and pinpoint her reappearance within a matter now of six months or so; when references are made to W. Q. Judge's words in *The Irish Theosophist* of January 1895 that the 1975 Messenger "without question" will be H.P.B., and somewhat similar statements are brought forward as issued by Dr. G. de Purucker — what does all this mean? Are Theosophists setting the stage for a Second Coming and all that implies?

We enter dangerous waters here and should be very careful. Other than such statements from those in whom we have trust, what do we — average, earnest Theosophists — really know of all this? This much: that the work of the Lodge, of the Masters of Wisdom, goes on uninterrupted through the centuries. Irrespective of Theosophical Societies, their ups and downs, their hesitations and stumblings, their renewed efforts and reassessments; despite world storm and conflict, in sunshine and shadow, their spiritual-intellectual work falters not. From them at certain cyclic times, such as the last twenty-five years of each century, added impulse comes to stir humanity to more vigorous awakening and understanding of the truths of universal being. That much we may safely say many Theosophists believe, and also in the over-all philosophy of Theosophy that H. P. Blavatsky, as the mouthpiece or Messenger from those Elder Brothers, so brilliantly presented. We know that H. P. Blavatsky was the Messenger in 1875. And we know that 1975 is almost here.

Thought and speculation on all this is natural. The wise thing is to take *all* that we can find on the subject — including anything that H.P.B. herself said — and seek to get as broad and universal and sensible a picture as possible rather than concentrating on details; and also to relate what we find to our understanding of the teachings.

That broad picture certainly embraces the idea of the teaching of the avatâra doctrine. Not long ago I quite shocked (I was told) a friendly audience by speaking of H.P.B. as a

type of avatâra, as so lucidly explained in Dr. de Purucker's article on "The Exoteric and Esoteric H.P.B."* The italicized word is important because students well know that an avatâra is an 'arrangement' in Nature brought about or engineered because of the necessity or demands of the historical moment. We are dealing here with matters both of psychology and pneumatology, and we had better have some knowledge of what we are talking about before we lay down rigid rules and bind ourselves to ideas we do not fully understand.

H.P.B. was a *type* of avatâra — not an avatâra like Jesus, or Śankarâchârya, or Krishna, but avatâric elements marked her constitution and work. Some have misunderstood a statement of this kind and felt we were placing H.P.B. high on a pedestal unsupported by fact or commonsense. Not so. Technically, an avatâra is not a unitary being but a combination of three factors in Nature: (1) a Divine Energy working through (2) a mahâtmic spiritual-mental consciousness, trained and disciplined, and (3) using for its work in the world a pure physical body — a feat of white magic you may call it, a union of elements co-operating temporarily to perform a needed and karmic work.

Now, H.P.B. was not that. But anyone studying her life with any degree of percipience will recognize in degree this triadic 'arrangement' in her. Photographs show us the Slavic physiognomy; we know of the brilliant informing brain, its psychic sensitivity, and often its irrationalities. We recognize also that within, which could be called disciple, chela, seen as the quality of the teacher-to-be at the age of 20, when in London she first met her own Master — the intermediate part of her ready to learn, willing to sacrifice and bear selflessly the karma of a Cause. And, finally, it is of unquestioned record that that being would at times be infilled with the light of a greater Being, becoming thus a channel for its entrance and dispersion, through what ways offered, of illumined ideas and *facts of being*, which would reach the minds and hearts of humanity and inflame them to new effort, bring them new and greater understandings.

Can we not in that sense rightly view H. P. Blavatsky as a *type* of avatâra, that is, a channel, a created 'arrangement' seized on and used to perform a needed work, and to effect a determined change upon the cycle of our time? She was indeed the Messiah person for her age; and from this can we not perceive that her work was not confined to an influence bounded by the few decades of her lifetime, but will encompass the succeeding centuries of the 2160 year cycle?

There is much in all of this in its fulness that, short of initiation ourselves, we may not fully understand, because we are not ready to. What are mysteries to us are most natural facts and realities to those further advanced. But surely we know enough to be able to regard H.P.B. not merely as the personality, or even the reincarnating ego, but also as that ENERGY working through these that shook the world and will continue to affect it during the next two thousand years. That spiritual ENERGY will seek channels to work through. It cannot fail to do so. But just what or who those human vehicles will be we cannot say, simply because we do not know. To say the chosen channel will be "H.P.B." is something we can understand *if* we know just what we mean by that. We have words of hint and warning,

and some direction in the over-all theosophical teaching. It has also been intimated that many will not recognize the Teacher when he comes. But none of this surely will prevent the Teacher from working. If added spiritual emphasis is to come in the last quarter of the century now upon us, as has been asserted, then it will come. And the more impersonally we seek to do our own immediate duty the more ready, I believe, we shall be to recognize it as it shows itself affecting for good the lives around us or in any part of the world. But it seems to me a danger and perhaps not helpful to the Movement to point to any individual and say, Lo, here is the reincarnation of H.P.B.! *If* such a one were in fact H.P.B. I cannot imagine anything more of a holy nuisance to him than that—to say the very least!

When Judge and those whom we regard as knowing more and having deeper vision than ourselves speak of H.P.B. as returning and working in the last quarter of the century, could they not in essence mean that Energic Something behind the individual H.P.B., that avatâric power, given renewed impetus by the spiritual forces of the Universe?

Finally, let us make quite clear that to speak truth about H.P.B. is not to idolize her; and in fact as we look over the current theosophic scene we see no indication of such idolization, but rather still a lack of full appreciation as to what she truly was. She would laugh at anyone putting her on a pedestal. She would say: I bring you Ideas — not mine but Ideas based on the very fabric of Nature and the working of its laws: ideas given to me to pass on to others by those who through experience and compassion know what to us still are esoteric secrets. Test *them*, weigh *them*. Seize *them*. Understand *them* and live *them* — that is all the recognition I would want!

If we learn to do that, at least in some approximate way, we shall begin to understand H.P.B. and we shall not hesitate to regard her as more than an ordinary being, brilliant, provoking, challenging, a *type of avatâra*, and thus a sacrifice in an esoteric sense willingly made for the benefit of humanity. And perhaps we should stop kicking up confused dust about 1975!

SEND IN YOUR QUESTIONS

QUESTION — I cannot understand what the term Liberal Catholic means and how it can be a part of Theosophy. Please do help me to understand, because there seems to be some mystery about it all. Is a Liberal Catholic a person who was a Roman Catholic and left the R. C. Church to become a Liberal Catholic? What then *is* a Liberal Catholic? Are Liberal Catholics considered a hierarchy in the Theosophical Movement? Or are they just a separate wing or brand, and if this is so how do they differ from other Theosophists?—S.S.

ELSIE BENJAMIN — By *no* means is the Liberal Catholic Church a sort of hierarchy *everywhere* in the Theosophical Society, or more broadly speaking, in the Theosophical Movement.

I consider the forming and continuing of the Liberal Catholic Church within the largest of the various Theosophical Societies, or closely connected with it, one of the worst things that has happened to Theosophy since the death of H. P. Blavatsky.

* *Wind of the Spirit*, p. 122.

But, yes, alas, there are many Theosophists or students of Theosophy within that Society which has its International H.Q. at Adyar, India, and its National H.Q. at Gloucester Place in London [and other National Headquarters in other countries], who are devoted LCC's, though how they can be and still call themselves Theosophists is beyond my comprehension. The introduction of the LCC after H.P.B.'s death was just one of the reasons why the original Society broke up into several groups, many preferring to keep to Theosophy and to have nothing to do with the LCC and several divagations.

No, a Liberal Catholic, within the terms used among such theosophical students, was not (necessarily) a Roman Catholic. I suppose most of them were born into the Christian Church or the Christian Faith, and didn't want to let go of the 'lesser' when they had the chance of embracing the 'greater.'

I should say that I think your own intuitive discernment was very much alive when you felt impelled to turn aside from "Theosophy" thinking the LCC was a part of it. You can't imagine the trouble it has caused those of us who treasure genuine Theosophy, since the time it, the LCC, was foisted on the T.S., and the trouble it still causes.

QUESTION: A study of reincarnation seems to indicate that it—reincarnation on Earth—is but one small part of the life of the Monad, just one of its many Rounds. And this seems to give us a larger view of the whole process. Would you say I am right?—J. P.

L. GORDON PLUMMER. Your question points to teachings found—sometimes hinted at, and sometimes more plainly expressed—in a number of the Mystery Schools. Moreover, Theosophy has explicit teachings about the adventures of the Spiritual Monad during the after-death period. The reincarnation of the Human Monad is but one stage in a cosmic journey, albeit for us the most important stage. It is the complete human being that incarnates here on Earth. The various steps taken by the Spiritual Monad through the planetary chains on its outward journey are for the purpose of shedding the life-atoms composing the various principles—and all that this implies—as it wings its way to the Sun. Then on the return journey it gathers to itself again its former life-atoms, rebuilding the sheathes of consciousness that are needed in order to complete once more the sevenfold entity that is to reincarnate on Earth.

'READING' OF SAMPLE HANDWRITING OF G. d PURUCKER

Continuing the plan of this centennial year of Dr. de Purucker's birth to give, in addition to quotations from his own works, a few sidelights of personal recollection by friends and students, the following may be of human interest. Those who believe that graphology reveals something of what we might call 'the inner being' will perhaps be interested in this sample of G. de P.'s handwriting. It is sent us by Mrs. Elsie Benjamin, of Worthing, England, who was his Secretary at Point Loma for many years. Her informal recounting of how she acquired this 'reading' will best convey the story. She writes:

"This reading came about this way. Clifford [Carr] [of Liverpool, England], was the second applicant for my Correspondence Course in Theosophy when I came over in 1943. He had never heard of Theosophy before; he'd never heard of Nature Cure before. He was

always a keen scanner of books and magazines at bookshops. He 'happened' to pick up the issue of *Health for All* in which I first inserted an advertisement of the Course. That was February 1944. He'd never seen the magazine before, and 'happened' to turn to my very small advert, applied for the Course, and later when the Corresponding Fellows Lodge was formed he was one of the charter members. He is now Vice-President of the Lodge.

"He and his wife Grace became quite soon close friends of Harry and me. We heard once he was interested in graphology, and in an amateur way had done some pretty good 'readings'. So without giving him a clue as to whose writing it was I sent him the enclosed sample to 'read'. It should be remembered that of course Clifford isn't a professional, but both Harry and I thought he certainly has a 'gift'. I should add that he is an Associate Member of the Institute of Electrical Engineers."

Here, then, is the sample of G. de P.'s handwriting, and below it Clifford Carr's (blind) reading.—THE EDITORS

*In the wind of the mountains and the
song of the lowlands,
In the veil of night and the mists of dawn,
It is cruet alone that Thought alone
Was, Is, Abides.*

"... Seriously, though, you must not think that I am an expert on this matter. I simply became interested in it and consequently studied it to a certain extent. I have tried my best with the sample you sent, but here there is hardly sufficient from which to make a 'reading'. However, I found it very interesting, and I should like to know how far out I am with my interpretation. I took great pains over the task, as I can see that the character is quite unusual. I cannot, of course, say whether the writing is that of a man, or of a woman, but I should guess it to be that of a man, past middle age. That, however, is not part of the reading.

"I should say that the writing is that of an essentially kind and unassuming person, of great mental capacity, one capable of great continuity of thought and reflection. He is a person of fine, high ideals, allied with practical common sense. Dignified, and with an accurate valuation of himself with regard to others. A person of quiet determination, with the habit of reflecting before taking action. He has an active, balanced mind and is very orderly and methodical, progressive in thought and can listen to arguments. He can argue himself once an opinion is formed. He is sound in judgment and makes a just and accurate assignment of the values of people and events. He is honorable and just in all his transactions. Generous, but in a discreet and sensible way. His tendency is to be too tender—I mean that no matter how hackneyed the tale of woe, his inclinations would be to respond, but the inclination is checked and balanced by his mental appraisal of the situation.

"He is sensitive, sympathetic and adaptable, and there is a tendency to be sensitive to words, i.e., to be hurt by unkind speech. His outlook on life is spiritual and benevolent, and his view of life keeps his mind on sweet and gentle things. He is most susceptible to beautiful things, and there is a tendency to be easily cheered and easily depressed, but I imagine that this is balanced by his outlook just mentioned.

"He has a strong sense of justice, but he is self-effacing,

and his fight for right and justice will be more for other people than for himself. There are distinct signs that he is a person who must of necessity work by himself, and in his own thoughts, to a large extent, such as an inventor for instance. (I don't mean that he is an inventor, in fact I could be sure that he is not concerned with mechanics). I would go so far as to say that he has thoughts and knowledge which cannot be divulged, because the indications of it are there, but that brings us back to an inventor or some such person, and I am a little puzzled by this feature.

"Finally, I should say that in his attitude to others he is pleasantly kind, with a touch of reserve. Perhaps I could call his attitude one of pleasant kindly reserve, odd as it sounds.

"I *should* like to know who it is, as I have never had any writing at all like this, nor anything revealing such a character. Whoever it is, he (or she) must be one in a million."

A RATIONAL APPROACH TO 1975 An Appeal to All Students of Theosophy

IVERSON L. HARRIS

Reason is only the authority for this appeal, backed by seventy years of dedication to the Cause of Theosophy.

The world is cursed with self-seeking, egocentricity, lust for power, the blatant assertion of might over right, the apparent triumph of material achievement over spiritual progress—not to mention the inhumanity of man to man or the suffering and degradation of millions of our fellow-men.

As envisioned by the Founders of the modern Theosophical Movement—those appearing before the public and Those behind the scenes inspiring them—Theosophy would seek to enlighten mankind and inaugurate a brighter day for all:

... The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started, an institution which would make itself known throughout the world and arrest the attention of the highest minds.

—*The Mahatma Letters to A. P. Sinnett*, p. 24

To what extent have we students of the Wisdom-Religion, as individuals and as groups, succeeded in fulfilling the high destiny set for us? We have not entirely failed; but few of us will claim that the success of the Movement as a whole is at all commensurate with the Masters' hopes and the inherent potentialities of the philosophy proclaimed.

And now for the 1975 Centenary of the Founding of the Theosophical Society in New York in 1875, and the promise of a new Messenger from the Spiritual Hierarchy for the last quarter of this century: what is the rational approach and the appeal to all students of Theosophy? So far as the anticipated Messenger is involved, let us remember the infallible rule enunciated by Jesus: "By their fruits shall ye know them." The appeal to all students of Theosophy, as groups or as individuals: *let us seek co-operation with one another* on all matters in which we can conscientiously co-operate.

I repeat: This is an appeal for *co-operation* not for organizational unity. Experience has shown that this latter is impossible. There are too many legitimate individual and group loyalties. There are bound to be differences in out-

looks, interpretations and policies. This is inevitable in a non-authoritarian movement whose motto has been almost from the beginning "There is no religion higher than truth." Independent thinkers inevitably have different approaches to truth and reach different conclusions. This is wholesome and right. *Du chocque des idées jaillit la lumière*. Honest criticism tends to correction and improvement. Likewise, genuine appreciation of worthy achievement encourages and stimulates.

Some may say—as some have said in the past—the authority of *reason* is not enough: let us have intuition, or better still, mysticism. Mysticism and intuition can, and often do, *transcend* reason; but they must never be unreasonable. If they are, their validity is suspect.

The appeal to all students of Theosophy: In our loyalty to individuals who have claimed our admiration or gratitude, to groups in which we have found companionship and perhaps enlightenment, to traditions which we have cherished, let us never forget the Master's warning:

"Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity."

—*The Mahatma Letters*, p. 367.

By heeding this warning of the Master can we individual students of Theosophy help to leaven, in at least a small way, the distraught, floundering world. So, also, can we help to bring about 'a brotherhood of humanity, a real universal fraternity', and be ready to recognize and serve whoever bears the *insignia majestatis* to lead, teach and inspire during the last quarter of the 20th Century.

BOOK REVIEWS

The Secret Life of Plants by Peter Tompkins and Christopher Bird, 402 pp. with Bibliography and Index. Harper and Row, New York, \$8.95.

This fascinating exposition of the world of plants and their relation to mankind as revealed by the latest scientific discoveries of the 1960's and 1970's caused two whirling questions to dance into my mind: (1) Do you recall the horror of the Dark Ages when several conclaves of the Church of Rome debated for decades the question of whether women had souls? (2) Looking back from some future time to this century will not people be equally dismayed and stricken with horror by our own record as to whether plants too have souls?

But now there is no doubt. Plants indeed have 'souls'. This is no mystical or insupportable feeling of well-meaning emotionalists. It is the declaration of men of scientific and engineering background such as Cleve Backster, Marcel Vogel, Pierre Paul Sauvin, Van Tassel, electronics engineer L. George Lawrence, Czech publisher and student of physiological psychology Jan Merta, and many others. Their exhaustive and innovating studies give incontestable evidence that each plant has its own undeniable individuality, personality, sensitivity and even destiny.

In this thoroughly documented and beautifully written study, we learn that with the use of sensors plants are found to be ecological sentinels of extraordinary capacity, able

to adapt to human signals and thought and emotion, able to respond to music, and in a most sensitive way even to communicate with man. Plants, generally considered insentient, emotionless, incapable of communication as a rock, are nothing of the sort. They can communicate with one another by the wave-lengths of their fragrance and the color of their petals, and are connected with humans by means of some mysterious but instantaneous extrasensory perception. They can suffer from lack of care and attention or brutal handling. Some have even been found to desire to devote their lives to the well-being of mankind. A growing number of scientists dedicated to this particular type of research have checked and studied all this, and found also that many theories of the past, hitherto ignored or lightly ridiculed, are scientifically accurate.

Without attempting to discuss the absurdity of a conglomerate or 'group soul', glibly spoken of by some Theosophists, the authors present fantastically convincing proof of its non-existence and assert a definite individuality for each growing thing.

One is at first literally amazed, and then awe-inspired, by proofs the authors present of the intricate web of life linking all living creatures into what Theosophy speaks of as "the oneness of life." The sooner men in general come to realize this fundamental rootage of universal brotherhood, so dynamically expressed and advocated by H. P. Blavatsky and the Association of Sages and Seers for whom she acted as Messenger to the Western World, the sooner will we all understand the true meaning of evolution as an age-long journey upward through the various kingdoms of life, experience, and consciousness.

Peter Tompkins is well known as the author of *The Secrets of the Great Pyramid*, and Christopher Bird is a biologist, anthropologist and Soviet expert.

—EMANUEL PEKELIS, M.D.

The Religious Experience Research Unit by Sir Alister Hardy, D.Sc., FRS. Manchester College, Oxford 1968.

Science and an Experimental Faith, the subtitle of this reprint from the journal *Faith and Freedom*, defines the aims and goal of its author, Sir Alister Hardy, scientist, and Gifford Lecturer for 1966. He is one who believes with Maeterlinck that if we could but find immortality as demonstrated fact and realize the presence of souls around us we would be already living an eternal life.

The new enterprise here described is an organized effort to enlist scientific methods in the quest of what is to be known about those aspects of mind now classified as belonging to parapsychology, seeking out aspects of life on the margins and edges of our understanding of the meaning of God in human experience. Sir Alister seeks to stem a new tide of materialism attendant on the recent advances of molecular biology giving rise to a new kind of Calvinism which claims to have found the decisive controls of life in DNA molecules and laws of heredity. Since the late 17th century, mathematics promoted science as the model of investigation and discounted value-oriented concepts of life. Evolution became equated with materialism. But as pointed out here, mind cannot be equated with energy or matter.

It is a coincidence that a similar project to apply sci-

entific method to spiritual phenomena was launched around the same time by a group of scholars in California, but Sir Alister and his staff got off to a better start by not assuming mind is a form of energy to be exploited for worldly advancement. The Manchester group seeks to explore a new phase in religious history by contacting a Power, not for altering physical events or for material ends, but for spiritual strength in the quest for a better life. Can an experimental faith justify freedom? Sir Alister Hardy and his staff believe it can.

The truths of science are independent of our reason and do not provide for our knowledge of them. Only through concentrated effort of will and thought do we penetrate the mysteries of nature. In addition to the laws of thought is that free act of ratification in which we become rational beings. It follows that science is one of the great achievements of human freedom. It cannot be the product of forces less than mind and therefore not free. To demonstrate this truth is an aim and hope of the Religious Experience Research Unit, building on the work begun at turn of the century by Sir Oliver Lodge and William James.

—BERNHARD MOLLENHAUER

The American Theosophist, Fall Special Issue 1973, Spring Special Issue 1974, The Theosophical Society in America, Wheaton, Illinois.

These issues are typical of the quality and interest inherent in the editorial policy of Special Subject numbers which are becoming increasingly popular throughout the theosophical world. *Man, Myth and Symbol* (Fall 1973) is a superb presentation. *Why Search for Truth?* (Spring 1974) is, in a school teacher's grading, very good to excellent. This series has yet to fall below the 'very good' standard.

In *Man, Myth and Symbol* there is a subtle blending of modern Eastern and Western thinking on the subject of Man, from Aurobindo and Teilhard de Chardin to even newer and more scientific approaches. It shows to great advantage the vision and scope of Theosophy as presented in 1875 by H. P. Blavatsky. A very rewarding issue.

But a problem arises in *Why Search for Truth?* not so much in the individual articles as in the extreme difficulty of coping with a subject naturally falling outside any verbal scope or answer. Laurence J. Bendit, perhaps, touches it best when he likens man's insatiable curiosity concerning himself and his environment as not so much a *search* as a *probe*. For Truth in its entirety is ever elusive, but in finding segments and plateaus of It we have a delusion or an illusion of progress. The deeper man probes into the inner planes of his own consciousness, the more the vastness of the ONE—his natural habitat—is revealed to him by personal awareness, experiences that make him feel and know the beginningless and endless formations and counter-formations of Consciousness itself in manifestation.

Therefore one might say this latest number *Why Search for Truth?* is less satisfying but more thought-provoking, indeed almost irritating in its impact. We trust this present editorial policy will continue so that we may look forward to more and more Special Issues. A half-way suggestion: Why not a Special Issue on "Readers Answer Back?"

—K. G. HECK

BOOKS RECEIVED

Thoughts for Aspirants, Second Series, Compiled from Notes and Writings of N. Sri Ram, The Theosophical Publishing House, Adyar, Madras, India, 1973.

President's Inauguration 1973: Reports of Speeches. Illustr. The Theosophical Publishing House, Adyar, Madras, India, 1973.

Epictetus: A Dialogue in Common Sense, by John Bonforte, Philosophical Library, New York. (to be reviewed later).

"*Mythological*" *Astronomy of the Ancients Demonstrated* by Sampson Arnold Mackey, Verbatim with original edition of 1922-23, Wizards Bookshelf, Minneapolis (to be reviewed later).

Life, Death and Dreams, by Geoffrey A. Farthing, The Blavatsky Lecture given at the Annual Convention of the T.S. in England, May 25, 1974, The Theosophical Society in England (to be reviewed later).

WISE WORDS FROM BLAVATSKY AND JUDGE

The Theosophy Company (245 West 33rd St., Los Angeles, Calif. 90007) has issued another of their series of booklets of articles by H. P. Blavatsky and William Q. Judge. Titled *it Gods and Elementals*, the editors have selected two of H.P.B.'s very important articles written in 1890 and posthumously in 1893, "Thoughts on Elementals" and "Elementals", the latter a long dissertation of over 40 pages. Of this they write: "H.P.B. shows that the vast region intermediate between Spirit and Matter—called the Astral world—has to be recognized before the various classes of invisible beings can be understood. The area regarded by the modern scientist as an enormous 'playground of blind forces' is for the occultist a web of intelligent beings made up of many classes, some of whom will become men, while others have completed the cycle of human evolution and may be termed 'Gods.' . . ."

The articles in the booklet by Judge are about H.P.B.: "Yours Till Death and After, H.P.B.", H.P.B.—a Lion-Hearted Colleague Passes; Masters, Adepts, Teachers, and Disciples; H.P.B. was not Deserted by the Masters; 'Blavatskianism' in and out of Season; and The Esoteric She. In 'Blavatskianism' Judge advises: "In the years that are gone, necessity existed for repelling mean personal attacks on H. P. Blavatsky's character. To take up arms in her behalf then was wise. Now her works remain. The necessity for constant repulse of attacks on her does not exist. Judgment can be used in doing so. Loyalty is not thrown to the winds when good judgment says there is no need to reply. One of the best replies is to carry on the work in the noble and altruistic spirit she always pointed out . . . But in districts or new publications, where a new attack is made, good judgment may suggest an answer bringing up the statement of charges and copiousness of former answers . . . If there is power in a grateful loyalty to H. P. Blavatsky, as for my part I fully believe, it does not have its effect by being put forward all the time, or so often as to be too noticeable, but from its depth, its true basis, its wise foundation, its effect on our work, our act, and thought. Hence to my mind there is no disloyalty in reserving the mention of her name and qualities for right and timely occasions . . ."

THEOSOPHICAL SUBJECTS DISCUSSED
IN PUBLIC EDUCATION COURSES

For the Institute of Lifetime Learning, a non-political, non-profit adult education center in Long Beach, California, the objective is to develop a program to meet the needs and desires of the senior adult or retiree. It is jointly sponsored by the American Association of Retired Persons and the Retired Teachers Association . . .

In the Metaphysics Class, instructed by Dr. Robert Bonnell, . . . the most frequently asked questions were about Religious Symbols, Reincarnation, Occultism, and Psychic Phenomena. A full session was devoted to the latter, and it was made clear to the class that "Occultism is not magic, though magic is one of its tools. Occultism is not the acquirement of Powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second is renunciation. Occultism is the science of life, the art of living." Here Dr. Bonnell was quoting that 19th Century trail-blazer and genuine occultist, Helena Petrovna Blavatsky.

Bonnell stressed the fact that all can learn from past lessons, if we but see their validity in the present, warning against the fact that it is quite easy to learn the tricks of spell-binding or spell-casting, which is exercising control of the electrical forces of nature. The symbolism and various significances of the Cross were discussed as well as the ancient symbolism of the Serpent. An entire session was given to the explanation of the Theosophical Seal or Symbol—in accordance with exact information given by Madame Blavatsky in her monumental work *The Secret Doctrine*. A multitude of questions were noted regarding the after-death states, which is of paramount concern to persons of all age groups. Reincarnation was a frequent subject. And so it seems an awareness of the spiritual revolution is taking place in the world today, not confined to any particular age grouping . . .

—Judith Ann Christie, in *The Good News Paper*,
La Habra, California, April 3, 1974

VIEWS AND COMMENTS FROM HOLLAND

The bi-monthly magazine *Theosophia* of the Theosophical Society (Adyar), Dutch Section, carries in its Jan.-Feb. 1974 issue the important article by William Q. Judge on "The Theosophical Movement", which first appeared in *The Path*, Vol. X, August 1895. It is introduced with the following editorial note: "It is a well-known fact that the nucleus of brotherhood which the T.S. was intended to be, ceased to exist as a firm unity a few years after H.P.B.'s death. The point of view taken by Mrs. Besant and her co-workers is sufficiently known within the T.S. Adyar. The editors thought it correct also to give attention to the point of view of William Q. Judge." In this number there is also a lengthy article by Diet Slierendrecht on "Blood Transfusion, Transplants and Euthanasia."

The May-June issue has a long article by G. de Purucker "On Monads, Rounds and Astral Forms", a translation of the article published in the G. de P. Memorial issue of *Theosophia*, Winter 1973-74. An editorial follows this stating that this selection is included as marking the hundredth anniversary of G. de P.'s birth. A biographical sketch is given and reference made to his Theosophical fraternization efforts. It ends with this critical comment: "It seems that he [G. de P.] based himself on two unspoken assumptions, which were—perhaps—not so generally acceptable. The first was: 'I, G. de P., am the only one who correctly interprets the original teachings of the "Brothers of H.P.B."'; and the second: 'When—one day—the members of the Theosophical Society (Adyar) will be less prejudiced, then their intuition will make them realize my spiritual leadership.'"

In comment ourselves, may we suggest that before editorializing it would be wise for any commentator to read and digest what Dr. de Purucker said at great length and with clarity on this particular subject. We appreciate the difficulty in getting authentic historical facts after the passage of so many years, but suggest as preliminary, perhaps required, reading: *Messages to Conventions*. We quote from the jacket cover: "In *Messages to Conventions* G. de P. upholds with vigor and unwavering consistency the policies of the Theosophical Society as outlined by H. P. Blavatsky as the mouthpiece of the Masters. Theosophists studying with impartiality the history of the T.S. and questioning, 'What of the future? should take heart from this record of fidelity to the Masters' original program. For this volume hammers home those fundamental principles that rise above all barriers and differences: principles which should be loyally embraced by all Theosophists, irrespective of Sectional affiliation."

MARY FAY SCHOOL SUGGESTED

Editor, The Union: During her lifetime, Mary Fay, who passed away March 3, exemplified the life of a good citizen. She served with distinction on the Board of Education for many years, was never afraid of controversy or of taking the unpopular stand if she believed that it was right. Many organizations and institutions which have become a necessary part of the fabric of San Diego life exist because she helped to get them started.

Mary Fay influenced so much that is good about San Diego, she should be remembered. I hope other citizens who remember her with love will join me in requesting the Board of Education to name the next new school after her, as the most suitable memorial for a woman who gave so much of herself.

—Muriel Goldhammer, *The San Diego Union*, April 22, 1974

Mary Fay was a most loyal Theosophist, "a great-hearted person, a friend called her, a practical and selfless worker for the Cause she loved. We echo Muriel Goldhammer's words: we too remember her with love.

GIFTS TO P. L. PUBLICATIONS LIBRARY

A harvest of invaluable books has been contributed to Point Loma Publications Library by Mrs. Hildor Barton of Porterville, California. Among these are bound volumes of H. P. Blavatsky's *Lucifer*, vols. 1-8 and 4 later volumes edited by Annie Besant; *Theosophical Siftings*, vols. 1-5, 1888-93; *The Universal Brotherhood Magazine*, 1896-1903; *The Century Path*, 1900-1911; *The Theosophical Path*, 1911-1926; also *The Mahabbhārata* (9 vols.); *Prānava-vāda* (3 vols.) by Bhagavan Das; *LePlongeon's Sacred Mysteries of the Mayas and Quichés*; *The Six Systems of India* by Max Müller, Budge's transl. of *The Book of the Dead* (2 vols.); *Quabbalah* and the *Zohar* by Isaac Myer; 19 translations and commentaries on *The Bhagavad-Gītā*, including among others, those by Charles Johnston, Mohini M. Chatterji, and William Q. Judge; *The Decrees of Memphis* (3 vols.) (Budge), *Dialogues of Plato* (Jowett transl.), Plotinus' *Enneads* (McKenna transl.), *A Modern Panarion*, and many other theosophical books.

Thomas and Marywilla Amneus have also given the Library theosophical books by Blavatsky, Judge, Sinnett, G. de Purucker, and others.

To these generous donors the Board of Point Loma Publications extends most sincere thanks and appreciation.

ITEMS OF INTEREST

* International President of the T.S. (Adyar) John B. Coats has nominated Miss Joy Mills, who for the last eight years has been National President of the T.S. in America, for the office of International Vice-President, and the General Council confirmed this by vote on April 24. Miss Mills will soon be taking up her duties at Adyar, and the American work will be under the guidance of the National Vice-President, Mrs. Ann Wylie.

* Point Loma Publications, Inc. announces publication of *H. P. Blavatsky: the Mystery* by G. de Purucker in collaboration with Katherine Tingley.

* Point Loma Publications, Inc. also announces publication of *After Death—What?* by Leoline L. Wright, and *Theosophy and Christianity* by Henry T. Edge; and that Theosophical Publishing Company, London, is publishing *Psychic Powers* by Helen Todd, and TPH Wheaton, *Reincarnation: A Lost Chord in Modern Thought* by L. L. Wright. This is all part of a co-operative theosophical effort to publish the full set of twelve theosophical manuals covering the main doctrines of Theosophy.

* At Hotel de Bilderberg in Oosterbeek, located in the Midlands, Holland, the annual meeting of the School for the Study and Promulgation of the Esoteric Philosophy was held. In the morning Mr. Jan H. Venema gave a public lecture on "The Meaning of Art in the Esoteric Philosophy: Shakespeare's *The Tempest* and *Hamlet*". Mr. Jan v.d. Sluis reports that this was received with great enthusiasm. It was followed in the afternoon session by questions from the public and answers by Inge van den Bosch.

* Schedule of Seminars for the Krotona Institute School of Theosophy for Spring 1974 included: Use of Sanskrit in the Study of the Ancient Wisdom, Part I and II, by Mr. Barborka; Life and Times of Paracelsus, by Mr. Moore; Archaeological Journeys (the Qumran Scrolls, Glastonbury Tradition, Petra, Iona, Pompeii, The Great Pyramid Decoded), Mr. Capt; Secret Doctrine: Research and

Workshop, Mr. and Mrs. Abbenhouse; The History and Teachings of Buddhism (in two parts), Rev. Vilay Svay and Rev. Niyaka Dharma; Study of The Mahatma Letters, Mr. Munnik; American Indian: Religion and Spiritual Heritage, Mr. Villaseñor; including a demonstration of how to do Sandpainting Indian style, with an explanation of the esoteric symbology and a slide show. There was also a public lecture by James Wycherley on Tibetan Buddhism and the Human Condition. (Mr. Wycherley studied, while in India, under Tibetan Lama exiles in the Himalayan foothills.)

* *The American Theosophist*, April 1974, reports that "a series of seminars will be inaugurated at the International Headquarters, Adyar, on November 17, 1974. The sessions will focus on the basic concepts of Theosophy, with particular emphasis on individual study and research. Succeeding the School of the Wisdom, these seminars will form the basis for the eventual establishment of an Institute of Theosophical Studies at Adyar. The initial program to be started on Foundation Day of this year will continue for three months, to February 17, 1975, with a two-week vacation period in December for the International Convention. Director of the new educational program will be Miss Joy Mills . . ." Texts to be used are: *Abridgement of The Secret Doctrine* (edited by Christmas Humphreys and Elizabeth Preston) and *The Key to Theosophy: an Abridgement* (edited by Joy Mills).

* Victor Endersby's *Theosophical Notes*, reincarnated since January of this year, is pouring out challenging material. The March issue is typical of its scientific and theosophical content: an article on "Plant Sensitivity"—commentary on the recent book by Tompkins and Bird, *The Secret Life of Plants*; Geology and Mythology—with original drawings by the author! (it will give you laughs as well as 'thinks'); "People, Planets, and their Combined Problems", in which the idea is presented that "the minds and emotions of man are intricately and intimately, partly causatively, related to great natural changes and disasters," and gives the correspondences between the human inner principles and the planets concerned with our evolution. The article "How Big is a Man," deals, among other things, with those fascinating lay centers or 'singular points' of entrance and exit of cosmic matter the astronomers now speak of; also something about "the Guardian Wall" that protects mankind from itself. "Why Velikovsky?" is a summary of the pros and cons of Velikovsky's theory that Venus originated as a comet torn from Jupiter which settled in its present orbit not earlier than 1500 B.C. Carl Sagan's 10 points in contradiction are summarized. The April issue has, among other provoking articles, a brief one on "Messianism" which declares that "November 1976 is the proper cycle of Karma, Dharma, and Fohatic reversal for the advent," that is the appearance of the 1975 Messenger who, the author adds, "will not be an Indian." "The Kali Yuga Paradox", the age black with confusion and disaster, has pertinent reflections on today's trends and some interesting biographical material. The May issue carries two long articles "Those Petroleum Peculiarities" and "The Ice-man Cometh". The latter is about famine, with analysis of *Science News* material on the situation in India and Africa, and goes into the matter of weather distribution, presenting the author's own Dzayan charting of his researches in weather cycles and calculated effects.

Subscriptions should be sent to Victor Endersby, Box 427, Napa, Calif., 94558. Mr. Endersby is also author of *The Hall of Magic Mirrors*, a scientific defence of H. P. Blavatsky.

CONTRIBUTIONS

The following are contributions received since our report in the March 15, 1974 *Eclectic*, and here acknowledged with deep appreciation: H.T., \$10.00 (for Collision memorial); I. and K.H., \$15.00 (for Collision memorial); D.E., \$250.00 (for H. P. Blavatsky: the Mystery); E.M.G., \$500.00 (for H. P. Blavatsky: the Mystery); R.H., \$10.00; L.F., \$5.00; E.B., \$279.26 (for *Theosophical Manuals*); L.P., \$2.50; E.L.K., \$10.00; R.H., \$10.00; Anon., \$20.00; K.H., \$50.00; T.A., \$100.00 (for *Theosophical Manuals*); J.H.V., \$5.00.

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